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ral inclosure as in itself an adequate remedy for all the distresses of the country. There is a powerful stimulant over a people; I allude to indirect legislation, of which use may be made so as to provide and maintain a check on the over-rapid increase of population. "If any circumstance can point out more than another the importance of this subject, it is the consideration, that improved agriculture and extended tillage, when pursued in such a manner as to increase the people in a greater ratio than the productions of their industry are capable of supporting, may become the means of weakening rather than of strengthening a state. Barrow observes, speaking of the Chinese, that the inhabitants 'raise no surplus quantity:' this remark with reference to the state of China, affords a most useful lesson to the statesmen; namely, that fertile fields and abundant crops, while the great body of the people remain in misery and wretchedness, do not constitute national wealth.*"

Without the moral restraint of plentiful living, upon which I have already dwelt, a period may, therefore arrive, when the benefits likely to accrue from inclosure and cultivation will decline and expire.

In the remarks which I have had the honour to submit to your consideration, my chief object has been to call your attention to the great fact, that this country, although blessed by nature with an over-abundant extent of territory in proportion to its population, is not able to feed its inhabitants; and while our lands are in many instances lying in a barren and unproductive state, a large portion of the people are unemployed and starving.

When such is the situation of af-

fairs, something must be greatly wrong; and it is a subject which ought more to interest the politician than the march of armies, the dubious victories of generals however renowned, the cold calculations on perishing enemies, or the constant and desperate struggles of power, for emolument, and self-aggrandizement, which too frequently occupy our minds.

For the Belfast Monthly Magazine.

ACCOUNT OF THE NATIVE SCHOOLS IN INDIA.

THE following authentic account of the native schools in the peninsula of India, from a gentleman of the first eminence in the medical department, has been extracted from the Repository of Theology and General Literature. It has been thought many readers might wish to see how far the improvements in education lately introduced into Great Britain may have been derived from these sources.

The Method of conveying Instruction in the Canarese Schools within the Mysore Territory, as witnessed in the City of Mysore.

1. At their entrance into the school the scholars are taught the first letters by the master himself; for it is ordered in the Shasters, that the primary instruction shall always be conveyed by the superior of the school.

2. The boys are seated upon the ground, and a quantity of fine sand is spread before them, in which the master makes with his fore finger the first letter of a short line composed of ten vowels and consonants, signifying salutation and supplication to the Deity, and which is always

* Wakefield's Ireland, vol. ii. p. 682, and 685.

placed above the alphabet. The letter is purposely made very large, that it may be the more easily comprehended; and the boys are desired to draw their own fingers along the line of it, 100 times or upwards, until they may comprehend it; the master pronouncing, and the scholars repeating the name all the while: the latter are then desired to form the letter themselves, which they do close to the other by looking at it, and they still repeat the name.

3. As soon as the scholars are able to form the letter without the assistance of the copy, the latter is rubbed out, and they write it from memory, and always pronounce its name each time with a loud voice; this is done whilst they are actually forming the letter.

4. As soon as they have obtained some notion of the first letter, the second, and afterwards each succeeding one is written for them, which they learn in the same manner as before, until the line is completed.

5. They then commence with the vowels, and afterwards with the consonants, of the Canarese alphabet and as soon as they are able to write ten, twenty, or more letters, they read them all over aloud immediately afterwards; the letters are then erased and again written and repeated, until the scholars are desired to desist.

6. When able to write the letters quickly, the scholars do not always pronounce their names aloud whilst writing them, but they wait until a certain number has been formed, when they read them as before.

7. Thus fifteen or twenty boys whilst seated by the side of each other, are partly instructed themselves, by forming and pronouncing aloud, and separately, such letters of the alphabet as each may be ac-

quainted with, until a few shall be sufficiently advanced to receive the same instruction together.

8. One of the head-boys, who has been selected as an under-teacher, is now placed at the head of this set, and he writes and pronounces any number of letters, whilst they follow him all at the same time; he afterwards reads aloud his own letters and they do the same, looking at theirs; the master is also superintending.

9. In the evening, when the school is lighted, one of the scholars is desired by the master to repeat from memory all the letters that he may be acquainted with; for this purpose he stands up and pronounces them slowly and distinctly, stopping a short time between each; when the rest of the scholars who are seated, pronounce the same letter all together.

10. Should any of the other boys remember a greater number of letters than the one first called upon, he takes his place near the master and proceeds in the same manner with such as the former may have omitted.

11. As soon as they may be instructed in the alphabet they are then taught the figures by the same process; first to write and count as far as 500, or probably 1000; afterwards they learn the multiplication-table, and then the addition and subtraction of broken numbers, as one $\frac{1}{2}$ is $\frac{1}{2}$, two $\frac{1}{2}$ is $1\frac{1}{2}$, three $\frac{1}{2}$ is $2\frac{1}{2}$, four $\frac{1}{2}$ is 3. and soon, with halves, quarters, sixteenths, &c. any required number of times; they afterwards proceed in the same manner with whole numbers, both adding and subtracting them.

12. At the same time that the scholars are learning the figures as above, they are taught to join the vowels and consonants: one of them who may be considered as competent, or if not, one of the under-teach-

ers, is placed at the head of the line, or should the line be long in the centre of it, that they may all have a distinct view of his writing; he marks in the sand with his finger, as before, one of the consonants, and adds to it one of the vowels, and when thus joined he pronounces aloud the syllabic sound; the others all write and pronounce in the same manner, until all the vowels have been separately added by erasing the preceding one; when he begins with another consonant, and proceeds in the same manner.

13. From single he proceeds to two syllables, which are taught in the same manner by any one of the class who shall be chosen, for one or more lessons, as he may preserve his superiority in reading, or else by the second master, who is himself always a scholar (should no one amongst the others be equal to the duty :) the head-master being present to superintend and to correct whenever it may be requisite.

14. At the same time that the scholars are taught to write and to pronounce double syllables they commence board-writing, that they may be enabled to give a more correct shape to the letters than they could acquire by writing on sand.

15. When they have proceeded thus far, they are taught to write and to pronounce the names of things and of places, by one or other of the 1st or 2d masters; he selects easy words of two and three syllables, and pronounces the first syllable, which the boys write on sand; the teacher then pronounces the second syllable, and when this also is written he desires the boys to give them their proper sound, which is repeated until the correct pronunciation of the word shall be acquired.

16. The boys are taught these names either together or separately;

or one of them pronounces first, and all of the others immediately afterwards; and in the above manner they proceed from shorter to longer words.

17. Thus far the scholars have been principally instructed by writing in sand spread on the ground, and in large letters formed by the fore or middle finger, and sometimes by the thumb.

18. For the board writing each scholar has a thin flat board, the surface of which on one side he covers all over with a thin coat of fine powdered charcoal, and, in order to attach it to the wood and to prepare it for the reception of the writing, he rubs it gently with a fresh leaf of either the white or black stramonium, the juice of which, by combining with the charcoal forms it into a paste that will with gentle friction adhere to the board. It must then be kept a short while in the sun, until the paste be dried and hard, when the surface will be perfectly smooth and of a deep, black colour.

19. This coat ought to be made about the thickness of writing paper, and the scholar writes with a pencil made of pot-stone, between white lines formed by means of a string covered with a little of that stone powdered.

20. When the board is ready for use, the first or second master, if two only, writes a line of large letters along the top of it, as a copy; the boys carefully copy the letters over and over again, between the lines underneath, pronouncing each every time, until the board shall be filled with writing; it is then shewn to one of the masters, who carefully examines and corrects it.

21. When the board has been written all over, the coat of charcoal is not removed, but the writing is defaced by scattering a little of that powder upon it; a small quan-

tity of the juice of the thorn apple is again added, the surface is rubbed gently with the leaf, and the board dried as before.

22. As soon as the coat of charcoal becomes very thick, and no longer fit for writing on, it is washed off, and renewed as before.

23. When the scholars are able to write the letters correctly in a large hand, they are instructed to make them gradually smaller; and when they have reduced them to a tolerable size, the board is laid aside and a large slate-leaf-book substituted in its place.

24. At first they have still the guidance of the lines; but as the writing improves in shape, and the letters approach their proper size, this aid is taken away, and they complete this part of instruction either by persevering in the use of the slate-book or by writing on paper.

25. At the time that the scholars are practising board-writing, they are likewise taught to make the letters on the palmyra leaf, with an iron style; and in this writing they afterwards persevere until perfect.*

* The Gentoo language is taught in the same manner as the Canarase. The Hindoos of the Malabar coast are taught first to write in sand with the finger, and afterwards on a leaf of the palmyra tree, with the iron style; from this they proceed to paper writing, but they neither use the board nor the slate-leaves in the school. Neither the Mahomedans nor the Mahrattas ever practice sand-writing, but commence with the board, and afterwards write on paper: they do not use the palmyra leaf. The board used by the Mahrattas is covered with a thin coat of red earth and water, on which when dry and hard, they form the letters with a pointed piece of bamboo; the Mahomedans have their writing-board painted of any fancy colour, upon which they write with a pen made of reed, and ink: they rub out the writing with a piece of wet cloth, which does not injure the coat. Those

26. As soon as the scholars shall have made some progress in writing and pronouncing the names of things and places, they begin to read common letters and easy books; they generally procure the former either from their relations or friends, from some of the office servants, or from the shop-keepers for nothing; the master has always a few of the latter in his possession, with which he supplies the boys, should they happen not to have any themselves; such of the scholars however as possess books bring them to the school for their own use.

27. It is common for some of the inferior scholars to seat themselves in the school near others who are further advanced in instruction, and who furnish them with such assistance as they may require during the time that they are preparing their own lessons.

28. The master always selects from amongst the scholars one or more permanent assistants, who are called under-masters; they receive no pay, and are not exempted from payment for their own instruction, but they are not punished for any offence they may commit: when they leave the school others are chosen to supply their places, and these always from among the cleverest and best-behaved boys of the school. Others amongst the scholars are constantly called upon to assist in teaching, perhaps for one or two lessons, or a day or more; and these are always changed according to the progress they may make in reading, writing, or in figures.

29. The punishment in these Hira

who cannot afford to have the board painted, cover the surface themselves with a paste made of the powder of pot-stone and water, which they expose to the sun until hardened, and they smoothen it by friction; upon this they write with the reed-pen and ink.

doo schools appear to be very lenient: a long slender cane is occasionally used; sometimes when the letters are ill-formed, the boys are made to strike the knuckles of both hands joined together, a few times against the back of the writing-board, which the master holds before them for that purpose, or else the master makes the blows with the board: when the offence is greater they are made to suspend themselves for a short time with both hands, at a little distance from the ground, by laying hold of a rope, that remains tied round one of the beams of the school.

30. Theft or absence from school, is punished by tying the arms together, at the wrists, and the thighs above the knees; and the boy thus closely bound, remains for a time seated on the ground, embracing the knees with his arms, without being allowed to change the posture or his place.

31. There is another punishment in these schools to shame the scholars who are careless in writing; one of them who writes well is desired to seat himself upon the shoulders of another, who has been idle or inattentive, whilst the latter is seated on the ground; and in this way he is exposed to the whole school, until he promises amendment.

32. Those boys who may be late in their attendance at the school are punished in the following manner: the first and second time they are admonished only, and never flogged, the third time they receive one gentle stripe upon the palm of their open hand, with the cane; the fourth they receive two stripes a little more severe, and so on, proportioning the violence of the blow to the lateness of their appearance; this chastisement does not take place until the evening when they are about to leave the school.

33. In one school that I have been in the habit of visiting, where there are generally about forty boys and girls, there are always two assistants employed; the master informed me that at first he usually received for each scholar, for every lunar month, a sum which is equal to about 8d, English money; that some time afterwards it was increased to double, and is sometimes a rupee, but never more.

34. Besides these payments there are some other trifling expences which are incurred by the scholars; the oil for the school lamp is furnished daily by each of them, in succession (each supply will cost about a halfpenny;) on the day preceding those of the full and change of the moon, a small copper coin of the value of somewhat more than half a farthing, is given by each scholar to the master, for the performance of some religious ceremonies within the school, and which is always expended for that purpose; on each of the full and change of the moon, they again present him with each about a halfpenny, of our money, when he grants them these and the two days succeeding each as holidays; on feast days likewise, they make him similar presents to which some add a quantity of rice, sugar, butter, vegetables, salt, pepper, and tamarinds, &c. according to the circumstances of their parents or relations.

35. The hours of attendance in these Hindoo schools, are from sunrise to eleven o'clock in the morning; and from twelve till a little after seven in the evening.

Mysore, March 1813,

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